





MIND AS AN ACTIVITY

THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : **Process of Perception** (*Perception*)
 - what was perceived through the sense organs;
- **Mano** : **Cognitive Process** (*Cognition & Conception*)
 - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : **Affective Process** (*Mood / Temperament*)
 - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
 - personalizing (*upādāna*) the experience leading to the notion of a self-centered existence.

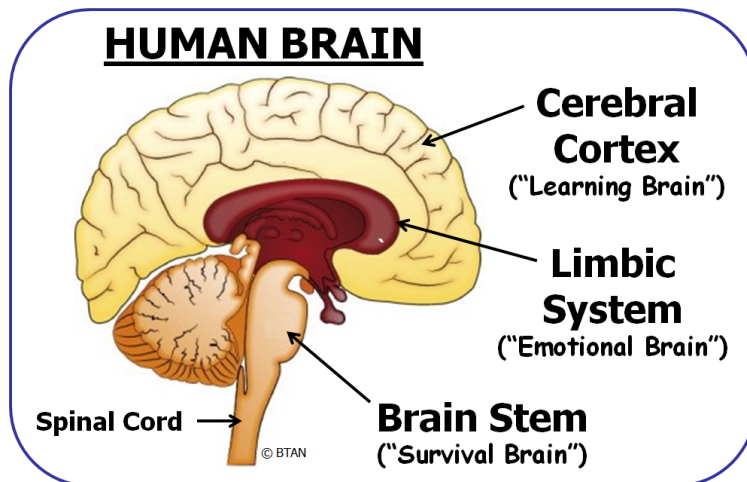
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OUR EVOLVING BRAIN

Our brain evolved over millions of years into **3 main layers**:



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The Experience of "Seeing"

● Experience arises dependent on the presence of necessary conditions:

Light source

Projecting the Perception of the Dog as an **Object** "out there"

Mental Image

stimulus

Process of Perception

attention

Sense organ

Reflected light entering the eyes

"Dichotomy"

OBJECTIVE ("loka") ← **EXPERIENCE** → **SUBJECTIVE** ("atta")

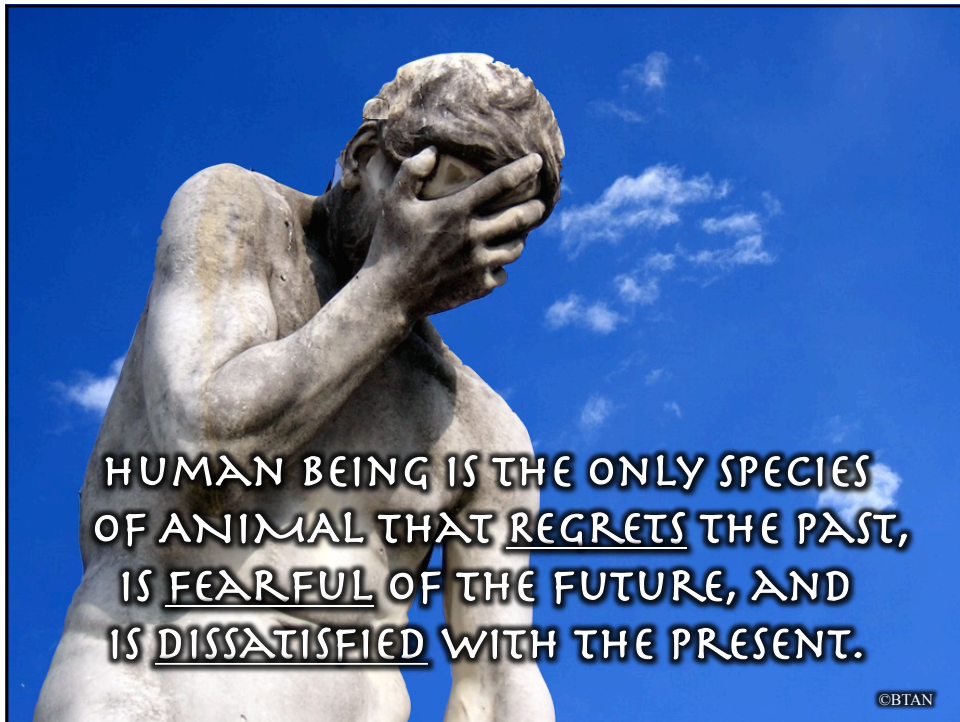
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Personalization (Upādāna)

❖ We personalize subjective experiences ("*upādāna*") with these notions:

- "This body is me" ("*sakkāya-dit̥ṭhi*");
- "I" am experiencing this, it is affecting "me";
- Concept of a "self" ("*atta*") arises;
- Leading to delusion of a self-centered existence ("*moha*").

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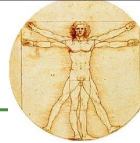



Neuroscience explains...

Sakkāya–diṭṭhi

How “self” perspective arises:
Personalization of the body and its experience into the notion of a “self”.


F G O





WHEN SELF COMES TO MIND

1. Mind – continuous flow of mental images;
2. A conscious mind is a mind with a “self” in it;
3. The self introduces a subjective perspective in the mind;
4. We are only fully conscious when self comes to mind;
5. We need to know:
 - i. How minds are put together in the brain;
 - ii. How selves are constructed;
6. We generate brain maps of the body’s interior, and uses them as a reference point for all other maps of the world;
7. The body and the experience of the body becomes the reference point for the self.

Antonio Damasio






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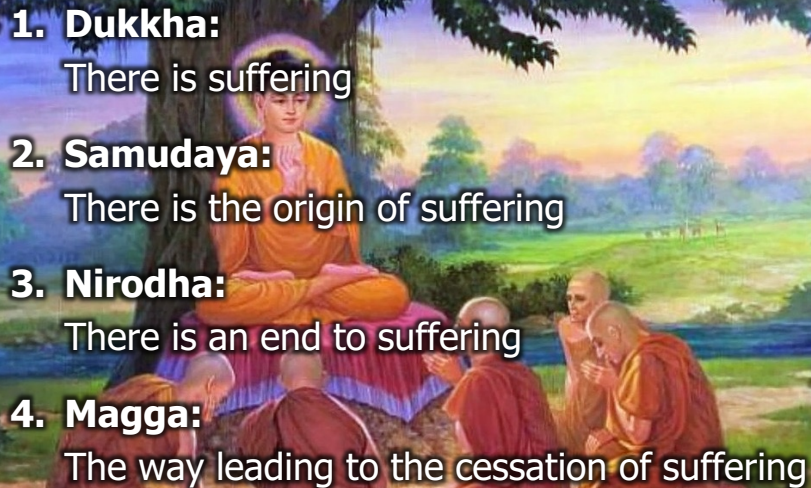
Personalization (Upādāna)

● Personalization of the Body “**Sakkāya-ditṭhi**”:

<p>Emotional Concept (notion) of a subjective “self” affected by feelings</p>	<p>Personalizing (clinging) the subjective feelings as the “experience” of the body</p>	<p>The body becomes the “self” (atta) experiencing the objective “world” (loka)</p>
		

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DHAMMACAKKAPPAVATTANA SUTTA Setting into Motion the Wheel of Dhamma

- 
- 1. Dukkha:**
There is suffering
 - 2. Samudaya:**
There is the origin of suffering
 - 3. Nirodha:**
There is an end to suffering
 - 4. Magga:**
The way leading to the cessation of suffering

Delivered to the pañcavaggiyas at Migadāya in Isipatana on Āsālha full-moon day.





THE FIRST NOBLE TRUTH



THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.





THE SECOND NOBLE TRUTH

ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** (*tanhā*) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.

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Tanhā = Emotional reactions ("craving")

Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures

Moha –
delusion of
self-centered
existence



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HOW THE "SELF" ARISES

- The Subjective Self (**Atta**) came into being when emotional reaction (**Taṇhā**) to sensations led to personalization (**Upādāna**) of the reaction as "mine" and alienating the Objective World (**Loka**) as "not mine";
- The Subjective (**Upādāna**) is personalized;
- The Objective is alienated;
- Giving rise to the notion of being Self (**Atta**) in the World (**Loka**) –
"Existential Thinking" (**Bhava**).

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Default Mode Network Activation

When we are not focused on pursuing a specific goal, there are 2 types of Self-Reference:

- **Self-Reference (Narrative Focus)**
 - Who we are
 - How we compare to others
 - Whats going to happen to us
 - Remembering the things we have done
 - Planning for the future
 - Talking to ourselves about ourselves
- **Self-Reference (Experiential Focus)**
 - Moment to moment experience
 - Sensations and Feelings
 - Thoughts arising and passing



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DEFAULT MODE NETWORK

- **Life History:**
 - Remembering the past
 - Imagining the future
- **Self-Reference (Narrative Focus)**
 - Association between Memory and "me" as a person
 - We are actors in events (Episodic memory)
- **Emotional Evaluation of incoming information**
 - Subjective "self" (*atta*) in the objective "world" (*loka*)
- **Thoughts in relation to others:**
 - Theory of Mind: Mental state of self and others ("Your beliefs, desires, and intentions are important to me")
 - Social evaluations, attitudes, judgments, social status, groups
 - Expectation on the present ("what I want") – **self-centeredness**

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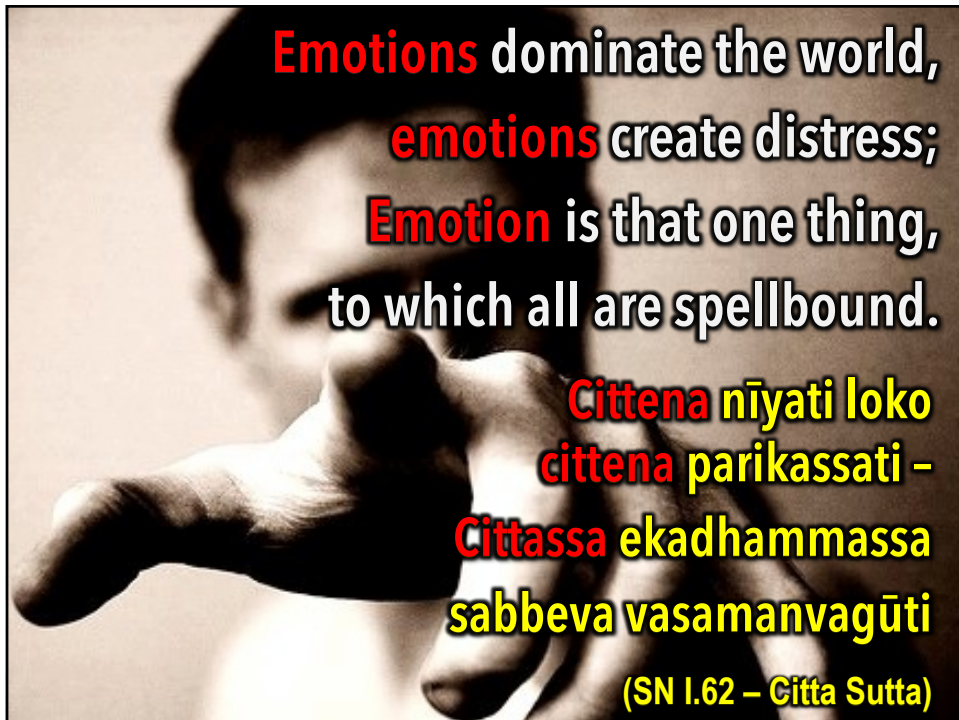
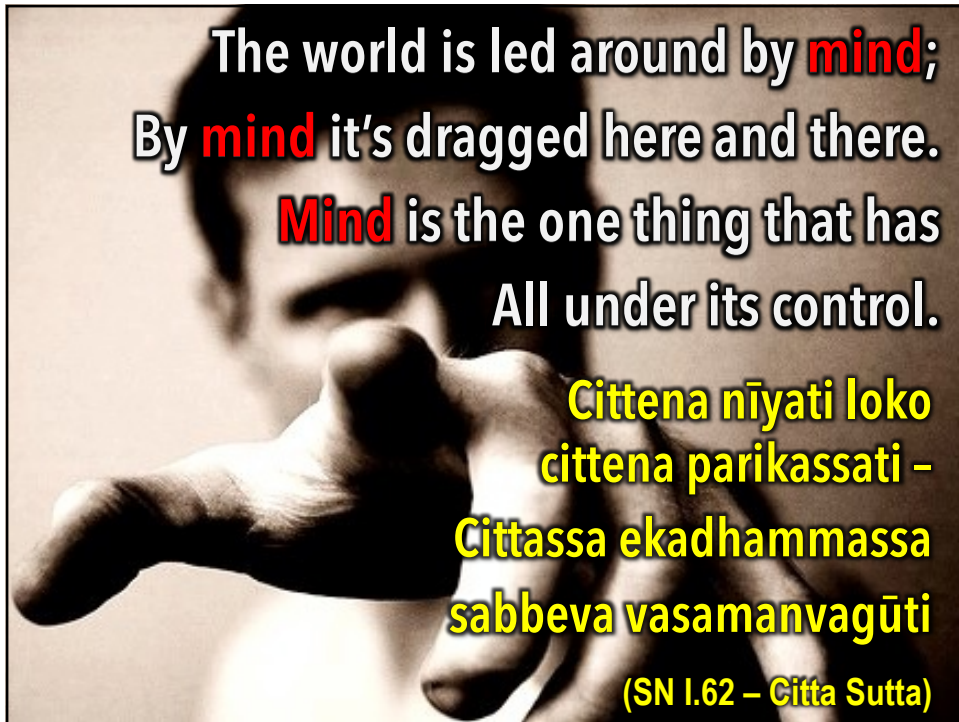


SOCIAL RANKING

SELF-ESTEEM CONCERNS:


- **Skills, Talents, Capabilities**
(what we can do)
- **Accomplishments**
(what we have done)
- **Pedigree or Group Membership or Status**
(whom to we belong to)
- **Moral Standing**
(how righteous or noble are we)
- **Appearance**
(prestige association)

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Manopubbaṅgamā dhammā, manoṣeṭṭhā manomayā;
Manasā ce paduṭṭhena, bhāsatī vā karotī vā;
Tato naṃ dukkhamanvetī, cakkamva vahato padam.

(Dhammapada verse #1)




Mind precedes all mental states,
Mind is their chief; they are all mind-wrought.
If with an impure **mind** a person speaks or acts,
Suffering follows him like the wheel
that follows the feet of the ox.

Acharya Buddharakkhita

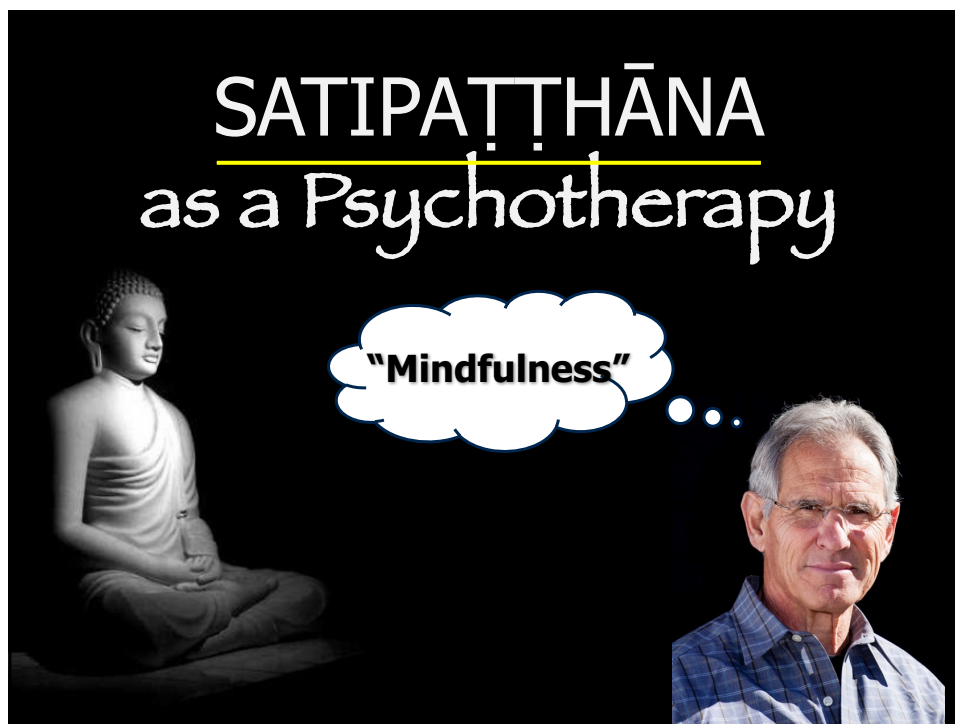
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(Dhammapada verse #1)



Cognition precedes all experience,
cognition predominates, cognition creates realities.
With **destructive cognition** if one speaks or acts,
Pain follows one, as the wheel follows
the drawer of the cart.


Bhante Punnaji




"SATIPAṬṬHĀNA"
Introspection

- ✧ **sati = attention**
- ✧ **upa = within**
- ✧ **thāna = to place**

To place attention within



INTROSPECTION "Satipaṭṭhāna"



FOUR FOCUSES OF INSTROSPECTION

- ① **BODY** (*Kāyānupassanā*): Observe the physical manifestation of the reactions in the body;
- ② **FEELING** (*Vedanānupassanā*): Observe the manifestation of feeling of sensations in the body (pleasant, unpleasant);
- ③ **AFFECTION** (*Cittānupassanā*): Observe the manifestation of emotional excitement and arousal of emotional states;
- ④ **CONCEPTION** (*Dhammānupassanā*): Observe manifestation of thoughts and concepts, the interpretation of circumstances past, present, and future.

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QUESTIONS ?

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